THE PACIFIC

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EASTER FLOWERS.

Early Easter morning when the winds were very still,
Little flowers opened on an old, old hill;
Flowers blue and yellow, flowers fair and white—
Early Easter morning in the dawn's first light.

Early Easter morning, while the careless city slept,
Little flowers, waking, a faithful vigil kept;
Very small and wistful, very frail and sweet—
They made a shining pathway for the Saviour's feet.

Early Easter morning he came and looked at them;
All their tiny petals touched his garments' hem.
Humble, small and lowly, yet they did his will—
Early Easter morning on an old, old hill!

—From The Church School.

LOOKING BACK ACROSS THE YEARS.

Take this combination—a fine spirit, a discriminating mind, an artistic style, and a long experience with men—and then what may we expect in a volume of reminiscences. If you add to that the wideness of acquaintanceship that comes to a leader in religious journalism in a great city, you certainly may open the book with no fears and much optimism.

Arthur Porritt, editor of the Christian World in London, was laid aside for a season by sickness, and in the ennui of convalescence he began jotting down such pleasing memories as easily and happily rose into his consciousness. He never intended to do anything with these bits of writing; they were to while away a weary hour or two.

But this mass of remembered things became so bulky and to his more intimate friends so valuable, that at last he was prevailed upon to give their cheer to all his friends and eventually to all of the world that would listen to his voice. "The Best that I Remember" is of course the best sort of a title for such a volume; page after page rings true to that key.

We have not counted them, but there must be at least forty or fifty men of whom Mr. Porritt writes, with nearly all of whom he has had some intimate relationship. In the list are Spurgeon and Reginald Campbell; W. T. Stead and Hugh Price Hughes; Guiness Rogers and Sylvester Horne; Jowett and Orchard; and Fairbairn and Lloyd George and Forsyth—what a list of names well known not only in England but also here in America. And all so pleasantly remembered and written about—with one exception which shall be nameless.

His first assignment as a reporter he recalls. He was sent to hear Spurgeon with the instruction that if he only preached a gospel-sermon there was to be no report; there is no "story" in so commonplace a thing as that. But if he said something startling about politics, then his pencil must fly. Spurgeon that night preached the gospel and nothing else, and the young reporter had no copy. He said that Spurgeon made no impression upon him that first time. And further he writes, "I cannot honestly say that, when on subsequent occasions I heard him, I ever felt the magic spell of the great preacher. But always that wondrous voice charmed my ears. Spurgeon's hard Calvinistic theology repelled me, and his almost fierce joy in picturing a literal hell made me rebellious."

Thirty-three years of religious journalism has given our author a marvelously rich experience and opportunity for knowing men and relating himself to them; out of that comradery has come this delightful and enriching book. (The Best that I Remember"; George H. Doran Company.)

"Wit is the outward mental casing of the man, and has no more to do with the inner mind of thoughts and feelings than have the rich brocaded garments of the priest at the alter with the asceticism of the anchorite below them, whose skin is tormented with sackcloth and whose body is half flayed with rods. Those mental efforts which men show daily to the world are often the opposites of the inner workings of the spirit."

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THE EASTER CALL.

It's sounding in the blue-bird's springtime song;
Clear crystal waters hurry it along;
The budding trees—the robin's plaintive notes—
The chorus from a thousand tiny throats
Fling wide, with joy,—"The stone is rolled away!
Behold! all things are new, this Easter day!"

ARROGANT HUMILITY.

A letter came to the editor the other day containing a confession of theft and double the amount of conscience-money. The writer of the letter had been re-converted, which was a good thing; and now made confession of stealing, which was a better thing.

But in a degree the confession was, if not spoilt, at least weakened by a Pharisaic attitude. The writer hoped that other young people, her former associates, might be reached and converted into her sort of religion; and they were already so far as the editor knows (and he does know) good, honest, decent, Christian young people.

Everybody rejoices when a sinner—even a very disreputable sinner, turns from his evil way and begins to walk in the straight path of right-doing. But most of us resent the preaching of these new-good people to the people who have been good all the time. It used to be the special glory of redeemed vile ones to boast of vileness along with violent pleadings for holiness on the part of those already holy. That day is past; except sporadically.

A TYRANNY OF ONE.

What would be thought of a church where one insignificant member could thwart the wishes of the whole membership. Yet that thing took place in the United States Senate—that honorable body!—the other day when a solitary Senator from Alabama threatened to "talk" until the final adjournment if any attempt was made to pass a vote of thanks to the presiding officer, Vice-President Coolidge.

The Ship Subsidy Bill would have been pass and presented to President Harding for his sig ture, if it were not for that silly rule of the Sen that any member may talk as long as he wants whether he says anything or not.

Why can the Senate not be sensible enough pass a rule of limitation on speeches! It is abo time we wiped from the map the doctrine of t "divine right" of Senators. The Senate began as body of aristocrats; and is today the least dem cratic department of our national life. We h better change it or abolish it.

Our dual legislative system is a poor relic of past age. The times have outgrown it. It was bu on the idea that you could not trust the Peopl therefore you must have a small body of superi men able to annul the follies of the commonali That worked very well so long as the upper bo was composed of superior men; but today—ala

ITALY OBJECTS TO IMMIGRATION LAW.

Judge Van Fleet, according to the California Li erator, says that the Italians in this country are t worst violators of the Eighteenth Amendment of a nationality we have. Yet Italy feels that our r striction of immigration from that country is a offense.

We have already here too many of that land, if be true, as the Judge is reported as saying, that t Italians apparently have no sense of obligation n any desire to obey the law when they feel like vi lating it.

In this land we desire only law-abiding citizen and we will welcome only such as give promise being liyal and obelient to the constitution.

A FIRST CLASS GOVERNOR.

While Governor Smith of New York was makin his best argument against Prohibition and curryin favor with the bootlegger; the Governor of Penn sylvania, Gifford Pinchot—all honor to his name put the following paragraph into his inaugural a dress:

"This administration will be dry. The executiv mansion will be dry and the personal practice the Governor and his family will continue to be dr in conformity to the spirit and letter of th Eighteenth Amendment. I shall expect and de mand from every public servant appointed by m or subject to removal by me, from the highest to th lowest, entire and ungrudging obedience to th Eighteenth Amendment and the Volstead law."

It does not take much of a prophet to tell wha sort of difference will be manifest in those tw states as to law-abidance and general righteousnes of living. For the next two years Pennsylvania wi

be a pretty good state to live in.

Would it not be gratifying to all good Americans if our President and his total Cabinet and all our Congressmen and all other Washington officials should sign up on such a program as Governor Pinchot has set forth. Why shouldn't they?

CHRISTIAN GUIDANCE FOR WORLD TRAVELERS.

With the approval of the Boards of Missions of various denominations, the Missionary Education Movement has opened up a new and important department; that is the guidance of American travelers through countries where missionary work is being done.

The ordinary tourist gets no idea of what the church has done for the foreign lands. Many such come back saying, "We saw no missionaries"; or "Far better would it be for India if the missionaries had stayed away." Most of these world-coverers receive their impressions from the small talk of the steamer decks or hotel lobbies. Many are out for pleasure, scarcely any for knowledge.

Their guides, too, show up the degradation and wretchedness of oriental people; but fail to call attention to the wonderful transformations wrought by the Gospel of Jesus in these same lands.

To remedy this defect the Travel Department of the Missionary Education Movement has been inaugurated; it will be under the guidance of Rev. John Cobb Worley, who was ten years resident in the Orient, and who has already conducted four similar parties. The Department promises to show all that the commercial companies show and likewise to provide the very best in travel facilities; but above that they will give the unusual advantage of discovering what Christ has done for the people of other lands.

Rev. George T. Simons, Director of Religious Education for Southern California, presents in this number of The Pacific an article of unusual value, which ought to have a wide reading.

THIRD INTERDENOMINATIONAL CONFERENCE.

An interesting group of ministers of all denominations gathered in Berkeley in the middle of March at the invitaiton of the Pacific School of Religion. Some of them were from Southern California; but the most came from the northern part of the State. They were asked to spend three full days and over in consideration of the deeper questions of religion, under the guidance of the ablest leaders the School was able to secure.

There were four such leaders. To Carl S. Patton of the First Church at Los Angeles was assigned the duty of giving the five Earl lectures; and he chose for his theme, "What is Fundamental?" His titles were the Doctrine of Evolution; the Old Testament; the New Testament; Current Philosophic Thought; and Fundamentals of Theology. He spoke in the evening each time to crowded houses. The speaker's conversational method and his apparent frankness and sincerity won for him a high appraisal.

Dean Shailer Mathews of the University of Chicago gave three afternoon addresses, taking for his topics, the Presence of God in Social Evolution; the Views of God in the Bible; and God in the Universe. Many college students attended these lectures and joined in asking vital questions at the close. Dr. Mathews has a well-considered system, and remarkable clarity in mapping it out; he depends not at all upon oratory or rhetoric; it is all clean logic convincing and progressing. One listening to him carefully and afterwards reviewing his matter can see how this and that dove-tail, and how irresistably he has come along. He left upon his whole body of hearers a marked impression.

The devotional hour of each morning was under charge of O. W. S. McCall, the pastor of the First Congregational Church of Berkeley; Mr. McCall is a preacher par excellence, and used his hour for the delivery of sermons upon such themes as: The power of inaction; the incredible conquest; and The cross in the heart of God, the last one being a very remarkable utterance, spiritual to a high degree and exalting.

The fourth speaker at the Conference was Richard LaRue Swain, the author of that book which has been so universally read and discussed—"What and where is God?" Mr. Swain had a good hearing, though there was much difference among his auditors as to the value of his utterance. Some thoughtful and scholarly listeners felt that his message was deep and true and invaluable; others equally well-informed and scholarly thought that he might have profitably omitted a great deal of what he said, and there were some who found but very little to assist them in their thinking. One good judge remarked that his lectures were unco-ordinated; that he lacked a system; that he had not thought things through. And so it went. There seemed one judgment that was accepted by all, and that was that he would be much more effective with the message he has, were he to be less vociferous in his delivery.

On the whole the Conference was a great success; the attendance was much better than at the other two which had preceded this one. Surely the contribution which this school of Religion has made in these Conferences is notable and cannot but win the friendship of the whole State. The total cost to the school could scarcely be less than $2,000 and

to the ministry at large it was worth ten times that amount.

AN EPOCH IN COLLEGE HISTORY.

Perhaps the greatest single epoch in the history of Pomona College—certainly the greatest building epoch—was celebrated on Saturday, March the 24th, when the tablets were unveiled in connection with the dedication of four imposing new buildings.

The Mason Hall of Chemistry, costing something over $200,000, and affording accommodations for six hundred students in chemistry and geology, is the gift of Mr. William S. Mason, a Trustee and constant benefactor of the College.

The Crookshank Hall of Zoology will meet the needs of one of the two basal departments of Biology. The generous donor of this edifice, costing over $100,000, is Dr. D. C. Crookshank.

The Memorial Training Quarters were erected in honor of Pomona's alumni and former students who gave their lives in the World War. It represents the combined gifts of alumni students, former students and a few friends, and is the first unit of the great gymnasium.

The Sumner Hall of Administration represents "the oldest bit of board" on the campus. Through the efforts of loyal friends and graduates, "Old Sumner" is being reconstructed at a large cost to house the administration offices. It has been removed to a position east of Bridges Hall, leaving the heart of the campus free for the landscaping and development of the Marston Quadrangle whose perpetual upkeep is provided by the generosity of Mr. George W. Marston, a member of the Board of Trustees sinces the foundation of the College.

Celebrating this notable epoch in the history of Pomona College suitable exercises were held. The colleges and universities of California were represented by members of their facuties, as well as the high schools and junior colleges of this immediate section.

The address of the day was by Henry S. Pritchett, President of the Carnegie Foundation. This was followed by the corporation dinner. After the dinner an address was given by John Adams, Emeritus Professor of Education of the University of London.

FLEEING.

Today's shipload of exiles from Asiatic Turkey increased to 32,000 the total number of refugees now at Constantinople. Sick, destitute and without food, clothing or homes to go to, they present a tremendous relief problem calling for prompt, energetic action if they are not all to perish.

Constantinople is menaced by the worst epidemic of diseases in its tragic history. Near East Relief has gone to their assistance with American doctors, nurses, medicines, foodstuffs and clothing, thus assuming a new responsibility severely taxing its limited resources.

In the harbor, crowded with twenty-one warships of seven different nations, are four refugee ships crammed with deportees from Asia Minor, who have waited for days to be landed. Ashore, at eleven different places along the beautiful Bosphorus, earlier arrivals are huddled together in windowless, doorless, leaky buildings, under conditions beyond description. Afloat and ashore, smallpox, typhus, dysentery and pneumonia go unchecked.

Many of those who survived their march of terror to the sea died on shipboard and 60 per cent of those who lived through the voyage on filthy crowded ships, were diseased on arrival here. Of one ship 200 died out of 2500, and Dr. Wilfred Post of Princeton called it a "Black Hole of Calcutta."

MR. McCALL ANSWERS QUESTIONS.

Prepare a Place.

"What did Jesus mean when He said: 'I go to prepare a place for you?' "

"Where's the trouble?—in the word 'prepare'? We are in danger, some of us, of sitting down with a microscope beside the words of Jesus, selecting one and enlarging it out of all proportion to its significance; whereas the mind of the Master can frequently be known only as we stand back and see His sentences whole. 'In my Father's house are many mansions,' He says, both 'house' and 'mansions' being figures of speech applied to the next world.

" ' I go to prepare a place for you,' He adds, following His figures with the natural idea of preceding His disciples to their home above and arranging the 'mansions' for their owners' coming in due course. A very comforting way of putting things to men who were about to be left desolate and who had only vague hopes of the world to come."

THE THEOLOGUES AT YALE.

The report of the Yale Divinity School (we like that name better than the new fashion ones) shows a happy prosperity. Without question the better part of that is due to the effective and masterful work of the Dean of the school, Charles R. Brown.

The attendance the past winter is as follows: Undergraduates, 148; graduates, 18; and students from other departments, 14. This gives a total of 180 in attendance upon the school. Twenty-three of these are Congregationalists, the remainder are from a dozen or less different denominations.

To boast of what we have done is the mark of declining years.

THE EDUCATIONAL PROGRAM OF THE LOCAL CHURCH.

By George T. Simons.

The present great need before the American community Life is to develop some system of religious education which will give religious motive and moral tone to the life of the people.

We have built our community upon the principle that we can work out such common problems as our work, the education of our children, our worship and our social life by co-operation in these common tasks. The vital problems before the community are usually more than the building of public utilities. They are those of the development of wholesome personalities, and problems of character and conduct in the home, business and social life of the people. With all of its efforts based upon the worth of personality and the sacredness of relationships, is it little wonder that the establishment of the church and its Sunday School is one of the first co-operative efforts in the building of a community? Without the seasoning power of the Christian life in human relationships with its attitude of love for God and fellowman, it would be impossible to establish any well regulated community today. Experience has taught us that we have progressed when we have applied that attitude and have found ourselves in disastrous complex situations when we have neglected it.

Only One in Four.

The motive of the church in its educational program has been largely to propagate certain doctrinal truths of the various denominations. Today the call comes to the church for a more inclusive educational program. There is a distinct demand that the religious life of the individual be the first consideration of the program and that some method of popular religious education be devised that the great mass of unchurched people be given the advantages of adequate religious education. The larger part of the people of the country have no church affiliation and of the children of school age only one in four on the average are enrolled in the Sunday Schools. Of these now enrolled in the church schools, few are obtaining sufficient religious nurture to sustain them through the changing conditions of life. This is particularly true of the adolescent and the adult.

The present day religious educational program looks forward to two things, the working of our present facilities to the utmost to meet the situation and the adoption of a standard educational program for the church and the erection of the necessary equipment and the training of adequate leadership as soon as possible. A standard educational program will deal with the whole life of man and include such practical activities as worship, instruction, and fellowship in recreation and service. Each of these graded to meet the changing needs of the pupils young and old much as our public school is graded, seeking to teach the student how to live the Christian life in our everyday world. Practical programs for the local church which have proved successful the country over are now to be obtained from the various Educational Headquarters.

Week-Day and Vacation Periods.

Then, too, we are correlating the various educational activities of the local church such as the Sunday School, Young People's Societies and the various Missionary Societies into one inclusive well planned program, and extending its work over the Sunday sessions into the week-day and vacation periods. The churches are uniting in the establishment of Community Leadership Training Schools and Community Schools of Religious Education which co-operate with the public schools in giving the children moral and religious instruction. These and other activities are the means of the church in the solving of the present day religious educational problems.

Our present difficulty lies in getting sufficient leadership and adequate equipment for such a program. The obtaining of these facilities depends upon getting the community to see the need of religious education, the possibilities of the larger program and the dedication of life and resources to it. The people are quite ready to recognize the right of every individual to a religious education and to supply the facilities when they understand the situation and are aware of the great progress of Religious Education in its methods. To bring an adequate program of Religious Education to the people is at once the task and responsibility of the church.

Francis Greenwoood Peabody says:— "Never it must be confessed was there so riotous a demonstration of the loose desires that are hidden in the heart of the world."

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THE PASSING OF D. D. CLARK.

The First Church of Portland has lost one of its most valued leaders in the death of David Dexter Clark. Mr. Clark has had a leading place for many years in the civic life of the Northwest. He was at the head of the Portland water system from 1893 and previous to that in his earlier years has been one of the most prominent citizens of Tacoma.

The editor of this paper first met this servant of God in May, 1883, in Tacoma, when he was the deacon and foremost man in the Congregational church of that city. He lived an honored and honorable life among his fellows; his strength and zeal were always on the side of those things which are highest; he rounded out 78 years of loyalty to Christ and his church; he leaves behind him a memory rich and beautiful and treasured.

A NEW SCHOOL OF RELIGION.

Since 1915, the three theological seminaries maintained for many years in Asia Minor by the American Board have been closed for obvious reasons. Under present conditions it is impossible to open up these schools. And, furthermore, a new school of a different type is demanded; also a better location was thought to be Constantinople, rather than the other centers where these schools were located.

In consequence a new school was opened last fall in that great and mixed city. Young men and young women are planning for Christian service along other lines than the ministry. This school will train them for the new work. The spirit of the school will be one of hearty Christian fellowship, free from all sectarianism; it will foster the world-wide movement toward Christian unity.

On the faculty are some who are well known to our churches; such as Fred Field Goodsell, who is President; Ernest Pye and Caleb Frank Gates. There are three departments of instruction—Theology; Religious Education; and Social Service. Students coming to the school must have a fair reading knowedge of English.

ITEMS OF INTEREST.

As an offset to the vicious work of the various organizations which are trying to break down the enforcement of the Eighteenth Amendment, the Women's Christian Temperance Union are planning to enroll for Prohibition and the Constitution one million loyal women.

Prof. Dana Carton Munro is to lecture at the Summer Session of the University upon "The Crusades." Many of our ministers will be glad to avail themselves of this study. Prof. Munro is now in Syria doing research work for these lectures and also for a new book he will issue ere long.

The University Farm Picnic this year has been planned for Saturday, April 28th, at Davis. Many new and interesting exhibits and features of entertainment are being arranged.

At the University of California Branch of the College of Agriculture at Davis, over 70 per cent of the students are earning their way through the course; and fully 50 per cent are self-supporting. About two-thirds of the students come from the rural districts.

The first general movement to present home missions as a life-service to the students of our colleges is called the Student Fellowship for Christian Life-Service. An earnest conference of these students was held in the University of Illinois in December, and there is planned a great convention to be held about the coming Christmas time, when special emphasis will be given to America's need of Christ, and to America's responsibility for the world.

SHALL WE WITHDRAW FROM TURKEY?

By a Resident of Constantinople.

Every fair-minded missionary of the American Board in Turkey desires to feel and to estimate the full force of the considerations urged in some quarters in our constituency in favor of the withdrawal at any early date of all American Board missionaries from Turkey. At the present juncture not one of these representatives escapes repeated opportunities to think this question over under circumstances which make it far easier and, humanly speaking, more natural to decide to leave this country forever, and to take every means of dissuading representatives of any missionary body from entering Turkey again.

Missionaries, like Board secretaries, may be expected to argue for the continuance and development of any missionary enterprise which has been undertaken, and especially for an enterprise with the history of a century behind it, as is the case in Turkey. The burden of proof undoubtedly rests upon those who argue for continuance, with equal certainty the burden of decision should rest only upon a constituency whose common sense has been sanctified by deep spiritual fellowship with the Master and whose entire resourses have been dedicated to the Master's use.

Three Arguments.

What is the case for Christ in Turkey at the present moment?

The arguments for withdrawal are three-fold. They head up in embarrassed finances, a sense of futility, and a movement of strategy.

If the American Board treasury had surplus resourses would it be wise to carry on in Turkey? I submit that the financial ground is an entirely unworthy basis on which to argue this question

mple resources would no more constitute a rea-
on for continuance than diminished resources
hould constitute a reason for withdrawal. Unless
e are intending to declare ourselves spiritualy
ankrupt, the question should be settled with our
ye on Turkey and not on America. It is conceiv-
ble that faith and foresight in the administration
nd constituency of a missionary body should de-
rease to such an extent that rapid and radical re-
enchment in operations should be advisable. It
s not conceivable that the cause for such a policy
hould be sought and found in waning resources of
hristian people in America, much less the con-
tituency of the American Board. The semblance
f real sense in the financial argument is that we
ay expect to realize a larger return on our invest-
ents of life and money elsewhere than we may in
urkey. The fallacy here lies in our assuming that
e have any real right to determine the form which
ur dividends from Kingdom investments shall
ake. It is entirely possible that in the providence
f God the winning of a few Turks to Christ is
orth more than the winning of a million Chinese.
What do we know about the worth of a soul to
hrist? What right have we to appraise? Our
unction is to witness.

Many missionaries on the field find it compara-
ively easy to appreciate the sense of futility which
ossesses the minds of some of our friends in Amer-
ca. "After a century of effort in Turkey," they
ay, "what is there to show in the way of Moslem
vangelization"? It cannot be denied that although
ne greater effort throughout the decades has been
pent with the Christian populations no small por-
ion of resourses and no mean ability have been
edicated to the task of bringing the message of
hrist to the Turk. And with what result? Can it
e done? Will he ever respond? Are they not in-
orrigible, unconvertable, and anathema?

Testimony from Egypt.

One might pass on the witness of a leading mis-
ionary in Egypt with reference to Moslems in gen-
ral: "Those who care for Christ's Kingdom of
od now know for certain," says Canon Gairdner,
that the evangelization of Moslems is possible,
nd they know, too, that on the cant P. and O. first-
lass-passenger axioms about the impossibility of
Ioslem conversion to Christianity is utterly base-
ess, and has been confuted by contrary fact, in
lmost all countries, again and again.
Conversions from Islam in the East Indies and
arts of Africa run into tens of thousands; and in
ther parts of the Moslem world, such as India,
ersia and Egypt, they are regular and familiar
henomena, if not relatively numerous. And re-
orts which come to hand of secret conversion and
ecret inquiry in lands where the penalty for apos-
asy is death show what would happen there too
were freedom of conscience once granted and made
efficacious." The real justification for Christian
missions to the Moslem Turk must not be sought
in the number of conversions. A series of more or
less fortuitous circumstances prevailing over a
long period of years has prevented all but the brav-
est of theseto whom the appeal has been adequately
made, from declaring their faith in Christ as their
Lord and Master.

The fact is, however, that conversions of rich
promise have occurred and continue to occur in
Turkey. In addition to this, no one who has lived
in Turkey and observed the so-called by-products
of missionary efforts among the Turks, most con-
spicuous in the gradually rising ideals of those who
have been in contact with medical and educational
institutions especially, will ever agree with the idea
that Christian missions in Moslem Turkey have
been futile.

The real justification for Christian missions to
the Moslem Turk is to be found in his need of
Christ on the one hand, and Christ's commission on
the other. The Turk needs Christ perhaps more
bitterly than any other race. Christ did not bid us
to go into all the world except Moslem Turkey and
to preach the Gospel to every creature except
where visible results come so slowly as to lead
comfortable Christians to think the endeavor futile.
It is entirely natural that men of the world should
continue to insist, as Mr. Price did recently in Cur-
rent Opinion, that the Turk cannot be brought to
Christ. It is absolutely unnatural that one who
knows Christ as the Master of his own life, the
Christ who said "And I, if I be lifed up, will draw
all men unto me," should proclaim his disloyalty by
assenting to any such assertion.

Recent events connected particularly with the
expulsion of tens of thousands of Armenians and
Greeks from Turkey, have suggested to some minds
that it would be a strategic move on the part of
Christian missionaries to leave Turkey altogether.
Such withdrawal might be temporary. Some have
suggested that it would be punitive. Others that it
would be of ulimate gain in the direct task of evan-
gelization of the Turk. It is difficult to be patient
with this argument. The military metaphor is too
often and very inappropriately applied to the mis-
sionary enterprise. Christian missions and the
peace of the world would be much farther ahead
today if Christian leaders had long ago ceased to
think and to sing of their work in terms of war.

Quite apart from the fact that the reverberations
of such a move as wihdrawal from Turkey would
be unfavorably felt in every mission field the world
over, it's difficult to see how any possible worthy end
would be served. On the other hand, if one insists

in using the military metaphor, there are cogent reasons for considering Turkey a strategic zone, and the present a strategic time for pressing the cause of Christ. Here, too, let us leave on one side the extremely important international and inter-ecclesiastical relationships which center in Constantinople, in relation to which a steadily developing missionary policy bears rich promise of achievement—I am thinking particularly of the happy co-operation on various matters at present of the Greek, Armenian, and Russian church leaders and of the bewilderingly complex international color of the Constantinople population.

A Century of Service.

Let us reaize particularly that the new Turkey with its pretentions for leadership in the Moslem world must not be left without the witness of Christ in her midst. That she will not be thus left even though all American and European Christian missionaries should withdraw is certain. There are native Christian churches, both ancient and modern, which will remain, and to their honor be it said that their witness was not in vain. But it is preposterous as a suggestion along the line of missionary strategy when considered by the evangelical Christian forces of the world that they should forsake a land so central and so instrumental in the thinking and action of the Moslem world. This importance may or may not be long sustained but in either case the challenge cannot be ignored.

Under cover of some such figure as "a strategic move" the Christian church may be tempted to hide its weakness of faith and its sloathfulness in endeavor. Adaptation to new conditions is a constant and inevitable demand on every mission field, but the withdrawal from all missionary contact in Turkey is not only the most shameful, it is the most absurd denial of the Lord Jesus that any so-called Christian body ever contemplated. To withdraw after one century of missionary effort would be expensive, disloyal and disastrous. To mark time in our activities when aggressive work were possible would be at once extravagant and humiliating. To push on with vigor, consecration, and faith is the only thoroughly Christian policy.

Constantinople, Feb. 15th, 1923.

The Secretary of State of New York has received notification from nineteen counties that there is not enough business to warrant the election of a judge of a children's court in any of those counties.

According to the latest Congregational Year Book the average salary received by Congregational pastors in the United States is $1,739, not including parsonages.

MY TASK

This is my task: amid discordant strife
To keep a clean, sweet center in my life,
And, tho the human orchestra may be
Playing out of key,
To tune my soul to symphonies above
And sound the note of love.
This is my task!

SEEING GOD.

Rufus M. Jones, writing in the Christian Centu says: We do not find God walking with us, it not because he has vanished of His own accord, been banished by the hypotheses of science, or b driven from the world by its sin and wickedness. is because we have failed to cultivate our vis our power to see him, our gifts of communion fellowship. The ladder seen at Bethel is pitc still "betwixt heaven and Charing Cross," the Ch still walks the water, "not of Gennesaret Thames."

We have trained our eyes to see things, to cc dollars, to measure distances. We have negle the most important capacity that belongs to a m the capacity to see God and to feel the everlas arms.

TEN DIFFERENT DENOMINATIONS IN ALAS

Ten different denominations, through their var agencies, are carrying on home missionary work Alaska, according to the report of the Commi on Alaska of the Home Mission Council and Council of Women for Home Missions. The Disci withdrew their work at the end of 1918 but own property in Petersburg and in Seward, contemplate renewing their work only in case t should be an influx of population to the terri sufficient to warrant their return.

The denominations at work who have repo are Baptist, Congregationalist, Methodist Episc Moravian, Presbyterian, Protestant Episc Swedish Evangelist and Friends. There are mission stations in Alaska with 170 missiona conducted at an annual expense of about $250 Certain independent bodies, the Greek Catholics Roman Catholics, also maintain missions.

THE EDDY-HARLOW CAMPAIGN.

In the interest of the Foreign work of churches Brewer Eddy, who has just spent months in Japan and China, and Ralph Harlow, has been for eleven years in Smyrna and the N East, visited our coast cities from one end to other giving stirring and instructional address

In thirteen of the larger cities there was a l attendance of the folks, Sundays and week Both of these men had a rare message; and

rved the larger hearing they received. The of the Walla Walla church were so enthused they voted to adopt James Lyman, a graduate ıe school there, who is assigned to Marash, key.

San Francisco the notable Commonwealth with five hundred business men in attend- was deeply stirred by the addresses and re- ded with enthusiasm to an appeal that America ld not longer continue in her selfish isolation reference to the Near-East.

A JUNIOR RALLY.

new departure for Northern California is the dren's Missionary Rally to be held in the North rch of Berkeley, Cedar and Walnut streets, on rday, April 7th, under the auspices of the Con- ational Women's Missinary Society.

ch rallies have become a regular feature of the ıg program in the east and the children have ıed to expect them to look forward to them much pleasure. Most of our California churches for some missionary instruction for their lren through the Sunday School and some have nized groups for this purpose . The rally will g these children together, where they are near gh to attend and will give an opportunity for development of the enthusiasm that comes with bers.

ıe program has been planned with children of or age in mind, from nine to twelve or thirteen, will begin at 10:00 A. M., closing at 3:00 P. M., an intermission at noon for a picnic lunch, chocolate provided by ladies of the church. program will be given by the children them- es as far as possible, and will include a drama- ion on both home and foreign subjects, recita- s and songs, closing with a simple pageant. An resting feature will also be the telling of mis- ary stories to the chidren by those who are ed in such work. Each child is asked to bring ıe price of admission a packet of flower or vege- e seeds, which will be sent afterwards to mis- fields at home and abroad, thus giving the chil- a direct connection with those fields. An rd of a year's subscription to "Everyland," the nating children's missionary magazine, will be e to the group having the largest number of lren present and also to that traveling the long- distance.

hile the rally is intended for the children, and hoped that the church will be filled with them, e is nothing to bar out interested adults and all invited, especially those in charge of children's rk in the churches.

D. J. S.

Children's Sermons

BY WILLARD BROWN THORP

THE KEEPER OF THE ZOO.

(With apologies to Vachel Lindsay.)

There are lots of animals in people, aren't there? When I was a boy there was one man in the village we called "Skunky Hyde," and another "C. Walrus Brown," because they looked like that. I guess you have done it, too, and maybe you are naming some of us behind our backs.

But have you ever noticed the animals that are in you?

Isn't there a wolf sometimes, snarling, sulking, cruel?—that's the wolf in you: and isn't there a fox, sly, deceitful, tricky, trying to fool them all?—that's the fox. And I'm quite sure there was a pig in you Thanksgiving Day. Sometimes there is a monkey, making faces, playing dirty tricks, mimicking people. And a rabbit, all trembling and scared and scampering away. And there's a bird, when we whistle and sing all by ourselves walking over the fields. And I'm sure the air-man feels the eagle in him as he soars high over the hills and cities.

Sometimes I am afraid we have found a snake in us, hissing, treacherous, striking people in the dark, —that's the snake in us. And all of us discover pretty often that there is a stupid jackass in us.

I know I have a whole zoo of animals inside of me, and I guess you have! in fact, everybody has. But one thing we must remember. There is a man-child in us, too, a God-child. He is the keeper of the zoo. It is his business to keep all the animals in their cages,—the wolf and the fox and the pig and the monkey and the rabbit and the jackass and the snake and all the rest of them.

HISTORY OF RELIGIOUS EDUCATION.

One of the most momentous changes that has taken place in these modern days is in the sphere of religious education. The work of the church in the Sunday school in the last century seems strangely weak and faltering and inefficient when placed alongside of the same effort of this day.

The President of the University of Chattanooga, Arlo Ayres Brown, has just produced an important volume on the History of Religious Education in Recent times. President Brown does not so much aim to give a detailed history of the development as "such an interpretation of the historical data as would be of greatest service to the student who is interested in the functional aspect of the movement."

There are ten chapters in which the writer deals

with The forerunners of Modern Religious Education; Early religious education in America; the rise of the Sunday school movement; the development of the Sunday school curricula; the evolution of the teacher-training movement; beginnings of the week-day religious instruction; and the branching out into the higher institutions of learning.

The volume is fully indexed; and is arranged either for individual study or for class work. (The Abingdon Press.)

THE CHURCHES.

The Ceres Congregational Church seems to be carrying off more than its share of the plums. At a meeting of the District Executive Committee of the Boy Scout organization recently every member present was found to be related directly or indirectly to that church. George E. Atkinson is pastor.

The Conference this year is to meet again at Asilomar. This will be the fourth time the State meeting has been held there. The Trustees voted the other day for the dates, October 3rd to 10th; and reservation for those days has been made with the management.

The Bay Association has accepted an invitation from the church at Niles to meet forenoon and afternoon with it, on April 10th.

William S. Beard of the Commission on Missions is to be the speaker at the Monday Club on April 2; and Rabbi Coffee is to address the club on April 30, taking for his theme, "Liberal Jewish Views of Jesus." Rabbi Coffee has become quite popular in many circles outside of his own constituency.

The Santa Cruz Church, of which B. M. Palmer is pastor, lost two deacons in two days by death in February. O. M. Owens and H. C. Henney had each served this church as deacon for twenty-five years; each was eighty-four years old, and they passed on to their reward within forty-eight hours of one another. They will be long remembered in the Santa Cruz church. Mr. Henney had been a deacon in some Congregational church for over fifty years.

SNAP SHOTS FROM A BIG GUN.

In his Charter Day address Admiral Sims scintillated in this fashion:

I never learned to construct a sentence sufficiently eloquent to conceal my thoughts.

What I have said may not have sounded very i pressive, but it is all there.

From my rather extended experience in conta with people, I have arrived at the conclusion th there is not much use talking to grown-ups.

I don't know very much except two things: C is teaching and the other training, and they are b different.

Theodore Roosevelt knew that only the shots t hit are the shots that count.

THE CHURCH MUST STOP WAR.

There is a growing conviction throughout world that the Church of Jesus Christ is so what responsible for the continuation of war. this point the American Branch of the World liance for International Friendship through churches adopted the following resolutions at t last annual meeting:

"We believe profoundly in the power of frien understanding to establish peaceful relationsh throughout the world order. Misunderstand breeds suspicion and suspicion sows the seeds hate that are the certain harbingers of war? tions are the composite development of the in vidual and are subject alike to the compensati of love and penalties of injustice, intrigue

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. The Golden Rule grants no exceptions to ons or to any group in the social order. Upon nized society is imposed the binding obligation bedience to the moral law, and neither parlia- ts nor rulers can remove the ban. The church vwhere must begin to preach the doctrine of ying to governments and international relation- s the same moral and spiritual standards of life re binding upon individuals.

Ve call upon the Church and the American peo- o practice the art of thinking in terms of peace international understanding and good will. For of this, the national mind readily turns to war ne one and only resource, when shadows begin ross the international horizon. Humanity is e to follow the path of its ordinary mental pro- es. It is time that our churches blazed the way edly for Christian thinking in international life. o much will a Christianized Democracy, voicing ntelligent world opinion, bring the nations to- er render the destructiveness of war improb- and ultimately impossible.

Based upon the foregoing platform of principles adopt the following resolutions:

. We earnestly request our government to immediate steps for participiation of the Unit- tates in this Court of International Justice.

2. We urge the necessity of a conference of nations for the purpose of formulating and sub- ing a code of international law which shall e aggressive war a crime and treat as law- kers the nations which refuse to submit to the dication of international courts.

3. We express an earnest hope that our gov- nent may find it practicable to co-operate with nt Britain, or any other nation, or nations, in stigating atrocities practiced on Christian mon- es in the Near East."

THE MINISTERS.

ev. C. P. Martin of the San Rafael church has gned. Mr. Martin has served that church for nt five years.

r. and Mrs. R. R. Reukema have resigned from r position of service among the young people ne Plymouth Center, Oakland.

cablegram early in March brought news to Rev. Mrs. John A. Cull of the death of their son, Dr. n A. Cull, Jr,, in London, England.

ev. T. H. Dodd has resigned at Pacific Grove r a pastorate of two years and a half. He hopes ocate somewhere in the Conference.

J. Jaqua of Colorado College has been elected n of Pomona College to succeed Dean E. C. Nor- who has recently resigned that office after thirty-five years of service. Mr. Norton still continues as Professor of Greek.

Rev. Albert Palmer of Central Union Church at Honolulu preached a strong sermon on "Bound without; boundless within"; which was printed for distribution among the members.

A largely attended and enthusiastic reception was given by the Calvary Church of Oakland to their new pastor, Rev. W. J. Thompson, Prof. McCown of the Pacific School of Religion was master of ceremonies.

A leading minister of a denomination (can you guess which) said the other day—"According to the teaching of my church salvation is not from the penalties of sin, but from sin itself". Is that orthodox? or heretical?

Rev. Arthur E. Davies, formerly of Chadron, Nebraska, has been for some weeks in the Bay region preaching to many churches. He has made for himself many friends and the hope is that he will take a church in our midst, to repeat some of his successes of the Middle West.

The good news from the First church of Oakland that its pledges for the coming year exceed those of the previous by $2,000. It is a great compliment to the work of F. J. Van Horn; his influence is still strong in his old pastorate.

Rev. John B. Silcox, who has been supplying the pulpit of the Moline, Illinois, church is now spending a few months on the coast. Mr. Silcox has retired from the active pastorate but is glad to be preacher ad interim for pastorless churches.

Rev. Stanley Morrison of Brisbane, Australia, was one of the Congregational ministers who visited this country a few years ago in attendance upon the great Council meeting in Boston. So charmed was he by what he saw in his brief visit, he, upon his return to his native land, adjusted all of his affairs and with his wife and three children has now come back to America to make his home here.

Rev. F. W. Hodgdon is on the coast at present in the interest of the Pilgrim Memorial Fund. For many reasons and in some cases for none, some of the people who pledged on the fund for a term of five years have failed to keep up with their pay-

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ments. Mr. Hodgdon has in the neighborhood of $25,000 of such delayed payments to look after. He is investigating these delinquencies and endeavoring to speed up the payments. He is already meeting with a happy success. It is also his business to stimulate churches to assume their percentage of payments in behalf of their pastors.

A multitude of people in California will rejoice over the prospect of having Miles B. Fisher back among us. The First Church of Berkeley has issued a unanimous call to Mr. Fisher to become its Director of Religious Education. He has been with much success serving a large and wealthy Presbyterian Church in West Orange, New Jersey; but he has continually longed to get back into the old fellowship. And we have longed to have him back.

GENEROUS GIFTS

The First Church of Berkeley has for some time felt the need of a new and more modern church building. Since the coming of the present pastor, O. W. S. McCall, the great congregations gathering each Sunday have emphasized that need.

An earnest campaign has been inaugurated, looking toward a structure to cost in the neighborhood of $250,000. On Sunday, March 25, a multitude of worshippers both morning and evening, plac upon the altar, their pledges and gifts amounti to $110,000. All these offering are private, th being no publication of what each one gives. It an act of devotion to Christ and his church.

NEWS FROM WASHINGTON

Rev. R. K. Anderson, formerly of Toppenish taken the rural parish work in Wallla Walla cou covering Touchet, Burbank, Two Rivers, Attalia, Walula. Superintendent Baird spent an interest week-end in the parish, preaching to 214 differ people.

C. Y. Weigle is gathering increasing congregati at Vancouver.

Rev. Robert G. Harbutt has resigned from Ste son.

Rev. Frederick Amos closed his work at Colby Harper last month, to accept a call to Granite F and Machinas.

Rev. Oroville Jones is at work at Blaine.

An interesting men's club gathers a group of f together monthly at Ferndale. Community mat are discussed. Rev. A. F. Palmer is pastor.

Rev. Charles D. Gassney closes his succes work among the mission churches and Su Schools of Washington, May 1st, to accept a ca Phillips Church, Salt Lake City, Utah.

Wiliam S. Beard of the Promotion Departme the Commission on Missions, met the Eastern W ington directors of the State Conference, at Spo March 21st and the Western Washington dire March 22nd.

Robert J. Allen Jr., was called to the Edm Church and began work there March 1st.

Rev. T. K. Volger, pastor of the Vaugn and dale Circuit, holds very sucessful men's ban at Vaugn, for the discussion of community b ment. There are seventy-one men available an cently seventy of them were present and the sent his regets. Mr. Vogler has also organi flourishing branch of the "Trampers", a girl's similar to the Girl Scouts.

— In spite of the financial depression, the gif home Missions in Washington increased $2,0 1921 over 1920 and $3,883 in 1922 over 1921—a increase of $5,953 in two years. H. F. B

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